

REFLECTIONS

On A

P A M P H L E T,

Entitled,

PARLIAMENTUM PACIFICUM.

Licensed by the Earl of Sunderland, and printed at London in March, 1688.

I. **P**ease is a very desirable thing, yet every State that is *peaceable* is not blindly to be courted. An Apoplexy is the most *peaceable* State, in which a mans Body can be laid: yet few would desire to pacify the humours of their Body at that rate. An *Implicite Faith* and *Abolute Slavery* are the two *peaceablest* things that can be; yet we confess, we have no mind to try so dangerous an Experiment: and while the Remedies are too strong, we will choose rather to bear our Disease, than to venture on them. The Instance that is proposed, to the Imitation of the Nation, is, that *Parliament* which called in the late *King*: and yet that cannot so much as be called a *Parliament*, unless it be upon a Commonwealth Principle, that *the Sovereign Power is radically in the People*: for its being *such* without the *Kings Writ*, was such an *Essential Nullity*, that no subsequent Ratification could take it away: for all People saw, that they could not depend upon any *Act* passed by it: and therefore it was quickly dissolved: and ever since it has been called by all the Monarchical Party, A *Convention*, and not a *Parliament*. But now in order to the Courting the Commonwealth Party, this is not only called a *Parliament*, but is proposed as a Pattern to all others, from the beginning to Page 19.

II. But since this Author will send us back to that time, & since he takes it so ill that *the Memory of the late King should be forgotten*. Let us examin that Transaction a little, and then we shall see whether it had not been more for his Honour to let it be forgotten. The *King* did indeed in his Declaration from *Breda* promise *Liberty of Conscience*, on which he insisted in a large and wise Declaration, set out after he was settled on the Throne: But after that he had got a *Parliament*, chosen all of Creatures depending on himself, who for many years granted him every thing that he desired, a severe *Act of Uniformity* was passed: and the Kings Promise was carried off by this, that *the King could not refuse to comply with so loyal a Parliament*. It is well enough known, that those who were then secretly *Papists*, and who disguised their Religion for many years after this, as the *King* himself did to the last, animated the *Chief-men* of our Church, to carry the points of *Uniformity* as high as was possible; and that both then, and ever since, all that proposed any expedients for uniting us (or as it was afterwards termed, for comprehending the *Dissenters*) were represented as the *Betrayers of the Church*. The Design was then clear to some; that so by carrying the Terms of *Conformity* to a great rigidity, there might be many *Nonconformists*, and great occasion given for a *Toleration*,

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under which Popery might insensibly creep in : for if the Expedients that the King himself propos'd in his *Declaration*, had been stood to, it is well known, that of the 2000. Conscientious *Ministers*, as he calls them pag. 14. by an Affectation too gross to pass on them, that were turned out, above 1700. had staid in. Their Practices had but too good success on those who were then at the Head of our Church : whole Spirits were too much soured by their ill usage during the War, and whose Principles led them to so good an opinion of all that the Court did, that for a great while they would suspect nothing. But at the same time that the Church Party, that carried all before them in that *Parliament*, were animated to press things so hard, the *Dissenters* were secretly encouraged to stand out : and were told, that the King's Temper and Principle, and the Consideration of Trade would certainly procure them a *Toleration* : and ever since, that Party that thus had set us together by the ears, has shifted sides dextrously enough ; but still they have carried on the main Design, which was to keep up the Quarrel in the Intervals of *Parliament* ; *Liberty of Conscience* was in vogue ; but when a *Session of Parliament* came, and the King wanted Money, then a new severe Law against the *Dissenters* was offered to the angry men of the Church Party, as the price of it ; and this seldom failed to have its effect : so that they were like the *Jewels of the Crown*, pawned when the King needed Money, but redeemed at the next *Prorogation*. A Reflection then that arises naturally out of the proceedings in the year 1660. is, that if a *Parliament* should come, that would copy after that pattern, and repeal *Laws and Tests* : The Kings offers of *Liberty of Conscience*, as may indeed be supposed, will bind him till after a short Session or two such a meritorious *Parliament* should be dissolved, according to the precedent in the year 1660. and that a new one were brought together by the same Methods of changing Charters and making returns, and then the Old Laws of *Hereti-*

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co comburendo might be again revived, and it would be said, that the King's Inclinations are for keeping his Promise and Granting still a Liberty of Conscience, yet he can deny nothing to a Loyal and Catholick *Parliament*.

III. We pay all possible respect to the King ; and have witnessed how much we depended on his Promises, in so signal a manner, that after such real Evidence all words are superfluous. But since the King has shew'd so much zeal, not only for his Religion in general, but in particular for that Society, which of all the other Bodies in it, we know is animated the most against us, we must crave leave to speak a little freely, and not suffer our selves to be destroyed by a Complement. The *Excommunication of Hereticks*, and the *Breach of Faith to them*, have been decreed by two of their General Councils, and by a Tradition of several Ages ; the Pope is possessed of a Power of dissolving all Promises, Contracts and Oaths ; not to mention the private Doctrines of that Society, that is so much in favour, of doing all that good may come of it, of using Equivocations and Reservations, and of ordering the Intention. Now these Opinions as they have never been renounced by the Body of that Church, so indeed they cannot be, unless they renounce their Infallibility, which is their Basis, at the same time. Therefore tho a Prince of that Communion, may very sincerely resolve to maintain *Liberty of Conscience*, and to keep his word, yet the blind Subjection into which he is brought by his Religion, to his Church, must force him to break thro all that, as soon as the Doctrine of his Church is opened to him ; and that Absolution is denied him, or higher Threatnings are made him ; if he continues firm to his merciful Inclinations. So that supposing His Majesty's Piety to be as great as the Jesuites Sermon, on the 30. of January lately printed, carries it, to the uttermost possibility of *Flesh and Blood*, then our Fears must still grow upon us, who know what are the Decrees of that Church ; and by consequence we may infer to what his Piety must needs

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carry him: as soon as those things are fully opened to him, which in *respect to him*, we are bound to believe are now hid from him.

IV. It will further appear, that these are not unjust Inferences: if we consider a little what has been the Observation of all the Promises made for *Liberty of Conscience* to Hereticks by R. Catholic Princes, ever since the Reformation. The first was, the *Edict of Passaw* in Germany, procured chiefly by Ferdinand's means, and maintained indeed Religiously by his Son *Maximilian* the Second, whose Inclinations to the Protestant Religion made him be suspected for one himself: but the *Jesuits* intimated themselves so far into his younger Brothers Court, that was Archduke of *Grais*, that this was not only broken by that Family, in their Share, but tho' *Rodolph* and *Matthias* were Princes of great Gentleness, and the latter of these, was the Protector of the *States* in the beginning of their War with King *Philip* the Second, yet the violence with which the House of *Grais* was possessed, overturned all that: so that the breaking of the *Pacificatory Edicts* was begun in *Rodolph's* time, and was so far carried on in *Matthias's* time, that they set both *Bohemia* and *Hungary* in a Flame; and so begun that long War of Germany. 2. The next Promise for *Liberty of Conscience* was made by Queen *Mary* of England, but we know well enough how it was observed: the Promises made by the Queen *Regent* of Scotland, were observed with the same Fidelity: after these came the *Pacificatory Edicts* in France, which were scarce made when the *Triumvirate* was formed to break them. The famous *Masacre of Paris* was an Instance never to be forgot of the Religious Observance of a Treaty, made on Purpose to lay the Party asleep, and to bring the whole Heads of it into the Net, this was a much more dreadful *St. Bartholomew* than that on which our Author bestows that Epithete pag. 15. and when all seemed settled by the famous *Edict of Nantes*, we have seen how restless that Party, and in particular the *Society*, were till

(3) it was broken; by a Prince, that for thirty years together had shewed as great an aversion to the *Shedding of Blood*, in his Government at home, as any of his Neighbours can pretend to: & who has done nothing in the whole Tragedy that he has acted, but what is exactly conform to the Doctrine & Decrees of his Church: so that it is not himself, but his Religion, that we must blame for all that has fallen out in that Kingdom. I cannot leave this without taking notice of our Author's Sincerity, who page 18. tells us of the Protestants entering into their League in France, when it is well known that it was a League of *Papists* against a Protestant Successor, which was afterwards applied to a *Papish King*, only because he was not zealous enough against *Hereticks*. But to end this List of Instances at a Country to which our Author bears so particular a kindness; when the Dutchess of Parma granted the *Edict* of Pacification, by which all that was past, was buried, and the Exercise of the Protestant Religion was to be connived at for the future: King *Philip* the Second did not only ratify this, but expressed himself so fully upon it to the Count of *Egmont*, who had been sent over to him, that the easy Counts returned to *Flanders* so assured of the King's Sincerity, that he endeavoured to persuade all others to rely as much on his word, as he himself did. It is well known how fatal this Confidence was to him: and (see *Masereu* lib. 3.) that two years after this that King sent over the Duke of *Alva*, with that severe Commission, which has been often printed: in which, without any regard had to the former Pacification or Promises, the King declared, that the Provinces had forfeited all their Liberties, and that every man in it had forfeited his life: and therefore he authorized that unmerciful man to proceed with all possible rigor against them. It is also remarkable, that that bloody Commission is founded on the King's Absolute Power, and his zeal for Religion. This is the only *Edict* that I know, in which a King has pretended to Absolute Power, before the two Declarations for Scotland in the year 1687.

so whether they who penned them, took their pattern from this, I cannot determine it. I could carry this view of History much further, to shew in many more Instances, how little Protestants can depend on the Faith of *Ro. Catholics*: and that their condition is so much the worse, the more pious that their Princes are. As for what may be objected to all this, from the present State of some Principalities or Towns in Germany, or of the *Swissers* and *Grisons*; it is to be considered, that in some of these want of power in the *Ro. Catholics* to do mischief, and the other Circumstances of their affairs, are visibly the only Securities of the Protestants: and whenever this Nation departs from that, and gives up the *Laws*, it is no hard thing to guess how short-lived the *Liberty of Conscience*, even tho settled into a *Magna Charta* would be.

V. All that our Author says upon the General Subject of *Liberty of Conscience*, is only a severe Libel upon that Church, whose principles and practices are so contrary to it. But the Proposition lately made, has put an end to all this dispute; since by an Offer of Repealing the *Penal Laws*, reserving only those of the *Test*, and such others as secure the *Protestant Religion*; the question is now no more, which Religion must be tolerated, but which Religion must *Reign* and prevail. All that is here offered in opposition to that, is that by this means such a number of persons must be ruined, Page 64. which is as severe a way of forcing people to change their Religion, as the way of *Dragoons*. I will not examine the particulars of this matter, but must express my joy to find, that all the difficulty which is in our way to a happy quiet, is the supplying such a number of men with the means of their subsistence, which by the execution of the Law for the *Test*, must be taken from them. This by all that I can learn, will not come to near an hundred thousand pound a year: and indeed the supplying of those of the *King's Religion*, that want it, is a piece of Charity and Bounty so worthy of him, that I do not know a man, that would envy

them the double of this in pensions: and if such a sum would a little Charge the *King's Revenue*, I dare say, when the Settlement of the Nation is brought to that single point, there would not be one Negative found in either House of Parliament, for the reimbursing the *King*: so far are we from desiring, either the Destruction, or even the poverty of those that perhaps wait only for an occasion to burn us. I will add one bold thing further, that tho I will be no undertaker, for what a Parliament may do, yet I am confident that all men are so far from any desire of Revenge, but most of all, that the *Heroical minds of the next Successors*, are above it, that if an Indemnity for that bold violation of the Law, that has been of late both practised and authorised among us, would procure a full Settlement, even this could be obtained: tho an Impunity after such Transgressions, is perhaps too great an Encouragement to offend for the future. But since it is the preservation of the Nation, and not the ruin of any party in it, that is aimed at, the Hardiness of this Proposition, will I hope be forgiven me. It is urged pag. 63. that according to the Dutch pattern at least the *Ro. Catholics* may have a Share in Military Employments, but the difference between our Case and theirs is clear: since some *Ro. Catholick Officers*, where the Government is wholly in the Hands of Protestants, cannot be of such dangerous consequence, as it must needs be under a *King* that is not only of that persuasion, but is become nearly allied to the Society as the *Liege Letter* tells us.

VI. It is true, our Author would persuade us, that the *King's* dispensing power has already put an end to the dispute: and that therefore it is a seeming sort of perjury, see pag. 48. to keep the Justices of peace still under an Oath of executing those *Laws*, which they must consider no more. Some Presidents are brought from former times, p. 22, 23, 24. of our Kings using the dispensing power in Edward the 3d, Richard the 2d, Henry the 7th, Henry the 8th, Edward the 6th, and Q. Elizabeth's time. It is very true, that the *Laws* have been of late broke through among us with a very high hand: but it is a little too dangerous to upbraid the Justices of Peace with their Oaths, lest this oblige them to reflect on so sacred an engagement: for the worthy Members of *Magdalen College* are not the only persons in England, who will make Conscience of observing their Oaths: so that if others are brought

brought to reflect too much on what they do, our Authors officiousness in suggesting this to them may prove to be no acceptable piece of service. I will not examin all his Presidents: we are to be Governed by *Law*, and not by some of the *excesses of Government*: nor is the latter end of *Edward* the Third a time to be much imitated: and of all the parts of the *English History* *Richard* the 2^ds reign should be the least mentioned: since those *excesses* of his produced so Tragical a Conclusion as the loss of his Crown and Life. *Henry* the 6ths feeble and imbroiled Reign will scarce support an Argument; and if there were some excesses in *Henry* the 8ths time, which is ordinary in all great Revolutions, he got all these to be either Warranted, or afterwards confirmed in *Parliament*. And *Q. Elizabeth*s power in Ecclesiastical matters was founded on a special *Act of Parliament*, which was in a great measure repealed in the year 1641. and that Repeal was again ratified by another *Act* in the late *Kings* time. We are often told, of the late *King*s Repealing the *Act* concerning the sife of *Carts* and *Wagons*: but all Lawyers know, that some *Laws* are understood to be *Abrogated* without a special *Repeal*, when some Visible Inconvenience enforces it: such as appeared in that mistaken *Act* concerning *Wagons*: so the *King* in that case only declared the Inconvenience which made that *Law* to be of it self null because it was Impracticable: It is true, the *Parliament* never questioned this: a man would not be offended if another pulled a flower in his garden, that yet would take it ill if he broke his hedge: and in *Holland*, to which our Authors pen leads him often, when a river changes its course, any man may break the *Dike* that was made to resist it, yet that will be no warrant to go, and break the *Dike* that resists the current of the same River: so if a dispensing power when applied to smaller offences, has been passed over, as an *excess of Government*, that might be excusable, tho not justifiable, this will by no means prove, that *Laws* made to secure us against that which we esteem the greatest of evils may be superceded, because twelve men in *Scarles* have been hired or practised on to say so, the power of *pardon*ing is also unreasonably urged for justifying the *dispensing power*; the one, is a grace to a particular person for a crime committed, whereas the other is a warrant to commit crimes: in short, the one is a power to *save men*, and the other is a power to *destroy the Government*. But tho they swagger

it out now with the *Dispensing power*, yet *rode caper viem* may come to be again in season: and a time may come, in which the whole party will have reason to wish that some hare-brained *jesuites* had never been born, who will rather expose them not only to the *Reformments*, but even to the Justice of another season, in which as little regard will be had to the *dispensing power*, as they have to the *Laws* at present; then accept of reasonable propositions.

VII. Our Author's kindness to the *States of Holland*, is very particular, and returns often upon him; and it is no wonder that a *State* settled upon two such hinges, as the *Protestant Religion* and *Publick Liberty*, should be no small eye-sore, to those who intend to destroy both. So that the Slackning the *Laws* concerning *Religion*, and the Invading that *State*, seem to be *Keggs* that must alwayes go together. In the first War began the first Slackning of them. And after the *Triple Alliance* had laid the *Dutch* asleep, when the second War was resolved on, which began with that Heroical Attempt on the *Smirna Fleet* (for our Author will not have the late *Kings* Actions to be forgotten) at the same time the famous *Declaration* suspending the *Laws* in 1672. came out: And now again with another *Declaration* to the same purpose, we see a return of the same good Inclinations for the *Dutch*, tho none before our Author has ever ventured in a Book licenced by My Lord *President* of the *Council*, to call their Constitution, Page 68. *A Revolt that they made from their Lawful Prince*, and to raise his stile to a more sublime strain; he says P. 66. *that their Commonwealth is only the result of an absolute Rebellion, Revolt and Defection from their Prince, and that the Lawes that they have made, were to prevent any Casual reign to their natural Allegiance*. And speaking of their Obligation, to protect a Naturalised Subject, he bestows this Honour on them, as to say, Page 57, 58. *Those that never yet dealt so fairly with Princes, may be suspected for such a superfluous Faith to one that puts himself upon them for a Vassal*. Time will shew how far the *States* will resent these Injuries: only, it seems our Author thinks, that a Sovereigns Faith to protect the Subject is a *superfluous thing*; a Faith to Hereticks is another *superfluous thing*: so that two Superfluities, one upon another, must be all that we are to trust to. But I must take notice of the variety of Methods, that these Gentlemen use in their Writings. Here in *England*, we are always up-
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braided with the *Revolt of the Dutch*, as a scandalous Imputation on the *Protestant Religion*: and yet in a late Paper, entitled, an *Answer to Pensioner Fagel's Letter*, the Services that the *Roman Catholics* did, in the beginning of that Commonwealth, are highly extolled as signal and meritorious: upon which the Writer makes great Complaints, that the *Pacification of Gaunt*, and the *Union at Utrecht*, by which the free Exercise of their Religion was to be continued to them, was not observed in most of the *Provinces*: But if he had taken pains to examin the History of the *States*; he would have found, that soon after the *Union* made at *Utrecht*, the Treaty at *Collen* was set on foot, between the King of *Spain* and the *States*, by the *Emperors* Mediation, in which the *Spaniards* studied to divide the *Roman Catholics* of these *Provinces* from the *Protestants*, by offering a Confirmation of all the other *Privileges* of these *Provinces*, excepting only the point of *Religion*: which had so great an effect, that the Party of the *Malcontents* was formed upon it: and these did quickly Capitulate in the *Walloon Provinces*, and after that not only *Brabant* and *Flanders* Capitulated, but *Reenenburgh* that was Governour of *Groening*, declared for the King of *Spain*, and by some Places that he took both in *Frisland* and *Over-issel*, he put these *Provinces* under Contribution: Not long after that both *Deventer* and *Zutphen* were betrayed by *Popish* Governours: and the War was thus brought within the *Seven Provinces*, that had been before kept at a greater distance from them. Thus it did appear almost every where, that the hatred with which the *Priests* were inspiring the *Roman Catholics* against the *Protestants*, disposed them to betray all again to the *Spanish* Tyranny. The new War that *Reenenburgh's* Treachery had brought into these *Provinces*, changed so the state of affairs, that no wonder if this produced a change likewise with Relation to that Religion, since it appeared that these Revolts were carried on, and justified upon the Principles of that Church: and the general hatred under which these Revolts brought the *Roman Catholics* in those *Out Provinces*, made the greater part of them to withdraw: so that there were not left such numbers of them as to pretend to the free exercise of their Religion. But the War not having got into *Holland* and *Utrecht*; and none of that Religion having revolted in those *Provinces*, the *Roman Catholics* continued still in the Country: and tho the ill Inclinations that they shew-

ed, made it necessary for the Publick Safety; to put them out of the Government, yet they have still enjoyed the common Rights of the Country, with the free Exercise of their Religion. But it is plain, that some men are only waiting an Opportunity to renew the old *Delenda est Carthago*: and that they think it is no small step to it, to possess all the World with odious Impressions of the *Dutch*, as a *Rebellious and perfidious State*: and if it were possible, they would even make their own *Roman Catholic* Subjects, Fancy that they are persecuted by them: but tho men may be brought to believe *Transubstantiation*, in spite of the Evidence of Sense to the contrary; yet those that feel themselves at ease, will hardly be brought to think that they are persecuted, because they are told so in an ill writ Pamphlet. And for their Rebellion, the Prince that is only concerned in that, finds them now to be his best *Allies* and *Chief Supports*, as his Predecessours acknowledged them a *Free State* almost an Age ago. And it being confessed by the Historians of all sides, that there was an express proviso, in the Constitution of their Government, That if their Prince broke such and such Limits, they were no more bound to obey him, but might resist him; and it being no less certain, that King *Philip* the Second authorized the Duke of *Alva* to seize upon all their *Privileges*, their resisting him, and maintaining their *Privileges*, was without all dispute a justifiable Action: and was so esteemed by all the *States of Europe*; and in particular here in *England*, as appears by the *Preambles* of several *Acts of Subsidy* that were given the Queen in order to the assisting the *States*, and as for their not dealing Fairly with Princes, when our Author can find such an Instance in their History, as our attempt upon their *Smirna Fleet* was, he may employ his Eloquence in setting it out: and if notwithstanding all the Failures that they have felt from others, they have still maintained the Publick Faith, our Author's Rhetorick will hardly blemish them. The Peace of *Nimwegen* and the abandoning of *Luxemburgh* are perhaps the single Instances in their History, that need to be a little excused. But as the vast expence of the late War brought them into a Necessity that either knows no Law, or at least will hearken to none, so we who forced them to both, and first sold the *Triple Alliance*, and then let go *Luxemburgh*, do with a very ill grace, reproach the *Dutch* for these unhappy steps to which our Conduct drove them.

VIII. If a strain of pert boldness runs thro' this whole Pamphlet, it appears no where more Eminently, than in the *Reflections* the Author makes on Mr. *Fagel's Letter*. He calls it, Page 62, a *pretended Piece*, and a *Presumption not to be soon pardoned*, in prefixing to a *surreptitious and unauthorised Pamphlet* the *resurand name of the Princess of Orange*: which in another place (Page 72.) he had reason to imagin, was but a *Conterfeit Coin*, and that those *Venerable Characters* were but *Politically feigned*, and a *Sacred Title given to it without their Authority*. All this coming out with so solemn a Licence, has made me take some pains to be rightly informed in this matter: those whom I consulted, tell me, they have discoursed the *Penfioner* himself on this Subject; who will very shortly take a sure Method to clear himself of those Imputations, and to do that right to the *Prince and Princess*, as to shew the World that in this matter he acted only by their order. For as Mr. *Stewart's Letter*, drew the *Penfioner's Answer* from him, so this Paper *licensed as it is*, will now draw from him a particular recital of the whole Progress of this Matter. Mr. *Adbeville* knows, that the *Princess* explained herself so fully to him in the Month of *May and June 1687*. upon the Repeal of the *Test*, that he himself has acknowledged to several persons, that tho both the *Prince and Princess* were very stiff in that matter; yet of the two, he found the *Princess* more inflexible. Afterwards when Mr. *Stewart* by many repeated Letters pressed his Friend to renew his Importunities to the *Penfioner* for an Answer; He having also said in his *Letters*, that he writ by the *King's Order and Direction*; upon this the *Penfioner* having consulted the *Prince and Princess*, drew his Letter first in *Dutch*, and communicated it to them, and it being approved by them, he turned it into *Latin*: but because it was to be shewed to the *King*, he thought it was fit to get it to be put in *English*, that so their *Highnesses* might see that Translation of his *Letter*, which was to be offered to His Majesty: and they having approved of it, he sent it with his own in *Latin*, and it was delivered to the *King*. This account was given me by my Friend, who added that it would appear ere long in a more Authentical manner: and by this I suppose the Impudence of those men does sufficiently appear who have the brow to publish such stuff, of the Falschood of which they themselves are well assured: and therefore I may well conclude

that My Lord *Presidents Licence* was granted by him, with that carelessness with which most Books are read and licensed. Our Author pretends, that he cannot believe that this *Letter* could flow from a *Princess of so sweet a temper*, page 62. and yet others find so much of the *sweetness* of her *Temper* in it, that for that very reason, they believe it the more easily to have come from her. No passion nor indifcreet zeal appears in it: and it expresses such an extended Charity and Nobleness of Temper, that these Characters shew it comes from one that has neither a narrowness of Soul, nor a sourness of Spirit. In short, She proposes nothing in it, but to preserve that Religion, which She believes the true one: and that being secured, She is willing that all others enjoy all the *Liberties of Subjects*, and the *Freedom of Christians*. Here is *Sweetness of Temper* and *Christian Charity* in their fullest extent. The other Reason is so mysteriously expressed, that I will not wrong our Author by putting it in any other words than his own, Page 62. She is certainly as little pleased to promote any thing to the disturbance of a State, to which She still seems so nearly related. She seems still, are two significant words, and not set here for nothing. She seems (in his opinion) only related to the *Crown*; that is, She is not really so: but there is something that these Gentlemen have in reserve to blow up this seeming Relation. And She seems still, imports that tho this apparent Relation is suffered to pass at present, yet it must have its period: for this seems still can have no other meaning. But in what does She promote the disturbance of the State, or patronise the Opposers of her Parents? as he says afterwards, (ibid.) Did She Officially interpose in this matter, or was not her sense asked? And when it was asked, must She not give it according to her Conscience? She is too perfect a pattern in all other things, not to know well how great a respect and submission She owes her Father: but She is too good a Christian, not to know that her duty to God must go first: and therefore in matters of Religion when her mind was asked, She could not avoid the giving it according to her Conscience, and all the invidious Expressions which he fastens on this *Letter*, and which he makes so many Arguments, to shew that it could not flow from her, are all the malicious and soon discovered Artifices, of one that knew, that She had ordered the *Letter*, and that thought himself safe in this disguise, in the discharging of his

his malice against her. So ingratelously is She requited by a party for whom She had expressed so much Compassion and Charity. This Author, page 53 thinks, it is an *Indecent forecast to be always erecting such Schems for the next Heir, both in Discourse and Writing, as seem almost to calculate the Nativity of the present*: and he would almost make this *High Treason*. But if it is so, there were many Traitors in England a few years ago; in which the *next Heir*, tho but a *Brother*, was so much considered, that the *King* himself lookt as one out of countenance and abandoned; and could scarce find Company enough about him for his entertainment, either in his Bedchamber or in his Walks; when the whole Dependence was on the *Successor*: so if we by turns look a little at the *Successor*, those who did this in so scandalous a manner, ought not to take it so very ill from us. In a Melancholy State of things, it is hard to deny us the consolation of hoping that we may see *better Days*. But since our Author is so much concerned, that this *Letter* should not be in any manner imputed to the *Princess*, it seems a little strange, that the *Prince* is to given up by him, that he is at no pains to clear him of the Imputation. For the happy Union that is between them, will readily make us conclude, that if the *Prince* ordered it, the *Princess* had likewise her Share in it. I find but one glance at the *Prince* in the whole Book, Page 52. when the Author is pleasing himself with the hopes of Protection from the *Royal Heir* out of a sense of *Filial Duty*: He concludes, *Especially when so nearly allied to the very Bosom of a Prince whose way of worship neither is the same with the National here, and in whose Countries all Religions have been ever alike tolerated*. The Phrase of *so near an Alliance to the very Bosom of a Prince*, is somewhat extraordinary: An Author that will be florid, scorns so simple an Expression as *married*: he thought the other was more lofty. But the matter of this Period is more remarkable: it intimates as if the *Prince's* way of Worship was so different from ours: tho we hear that he goes frequently with the *Princess* to her Chapel: and expresses no aversion to any of our Forms, tho he thinks it decent to be more constantly in the Exercises of Devotion that are authorized in *Holland*: and as for that, that *all Religions have been ever alike tolerated there*, it is another of our Authors flights. I do not hear that

there are either *Denzis* or *Bramans* in *Holland*, or that the *Mahometans* have their *Mosques* there: And sure his Friends the *Rom. Catholics* will tell him, that *all Religions* are not alike tolerated there. Thus I have followed him more largely in this Article, than in any other, it being that of the greatest Importance, by which he had endeavoured to blast all the good effects which the *Penioners Letter* has had among us.

IX. I have now gone over that, which I thought most Important in this Paper: and in which it seemed necessary to inform the Publick aright, without insisting on the particular Slips of the Author of it, or of the Advantages that he gives to any that would answer him more particularly. I cannot think that any man in the Nation can be now so weak, as not to see what must needs be the effect of the Abolition of the *Tests*: after all that we see and hear, it is too great an Affront to Mankind to offer to make it out. A mans understanding may really mislead him so far as to make him change his *Religion*, he remaining still an *honest Man*: but no man can pretend to be thought an *honest Man*, that betrays the Legal, and now the only Visible Defences of that *Religion* which he professes. The taking away the *Test* for publick Employments, is to set up an Office at *F. Peters's* for all Pretenders: and perhaps a Pretender will not be so much as received, till he has first abjured: so that every Vacancy will probably make five or six *Protestants*: and those *Protestants* who are already in Employments, will feel their ground quickly sail under them, and upon the first complaint, they will see what must be done to restore them to favour. And as for the two Houses of *Parliament*, as a great Creation will presently give them the Majority in the House of *Lords*: so a new set of *Charters*, and bold *Returns*, will in a little time give them likewise the Majority in the House of *Commons*: and if it is to be supposed that *Protestants*, who have all the Security of the Law, for their *Religion*, can throw that up; who can so much as doubt that when they have brought themselves into so naked a condition, it will be no hard thing to overturn their whole Establishment: and then, perhaps we shall be told more plainly, what is now but darkly insinuated to us, by this Author: that the *Next Heir seems still to be so nearly related to this State*.

